

meets in the most simple and unadorned style. This epistle is still extant, and though somewhat altered or interpolated, is regarded as being in substance genuine. In it the writer commends the Christians for their firm adherence to the Christian faith, exhorts them still to persevere in it, "to serve the Lord with fear and in truth;" and as motives to this, he refers to the resurrection and judgment, and to the future state of retribution.

About the middle of the second century, disputes arose between the eastern and western churches respecting the time of celebrating Easter. The Asiatic churches kept it on the day of the week which might happen to be the 14th day of the month, or the very day on which the Jews kept the passover. But the Roman churches kept it always on the Sabbath day, and on that Sabbath which followed the vernal full moon. On this subject both parties claimed to have the support of apostolic example and the usage of the church.

Polycarp, now venerable for his age, and still more from having been conversant with the apostles in his youth, and many who had personally seen the Lord Jesus, and as Jerome affirms, most distinguished among the Asiatic Bishops, took a journey to Rome about A. D. 158, to confer with the Bishop there on the subject. Anicetus, then Bishop of Rome, received him with great respect, conferred with him as with a venerated Father in the church, and made use of his authority to confute the pretensions of the heretics, Marcion and Cerinthus. On the question respecting Easter they could not agree, but they agreed to differ without offence. In the most Christian manner they communed together at the Lord's table, Polycarp blessing and distributing the elements in the presence of Anicetus and his own church.

The history of this transaction shows, that a truly Christian spirit then existed among the ministers of the gospel, and that the Bishops of Rome did not, at that time, claim infallibility, and assume absolute authority over the whole Christian world.

The martyrdom of Polycarp took place about ten years after his embassy to Rome, in the midst of that fierce persecution, which raged under Marcus Aurelius Antonius the Philosopher. The account is contained in an epistle sent by his bereaved flock to the neighboring church, in Philadelphia. Its general correctness is unquestionable, though the simplicity of the times might lead those honest Christians to regard as miraculous, what in our philosophic age, would be regarded as natural events.

From this epistle, it appears that when the spirit of persecution had spread to Smyrna, and Christians there were called to seal their faith by blood, the infuriated populace raised the cry, "away with the impostor, let Polycarp be sought for!"—It soon met his ears, but he heard it unmoved. His friends entreated him to withdraw to a village in the vicinity. He replied, "and here in retirement with a few companions, spent most of his time in prayer, beseeching the Great Shepherd to restore tranquility to his bleeding flock."

His persecutors, who had designed his ruin, were now watching to discover the place of his retreat. By torture some of his attendants were induced to disclose the spot. It was at evening, just as he had retired, that the band, sent to arrest him, appeared at his dwelling. His friends urged him to attempt an escape. But he only replied, "the will of the Lord be done."—He presented himself before his persecutors, and with a countenance cheerful, and composed, kindly saluted them. Unacquainted with his person, they were surprised at his figure—venerable with the marks of age, and an aspect in which was depicted the temper of the gospel. For a moment their hearts relented, and gladly would they have retired from his presence. Apparently unconcerned for himself, with his usual hospitality, he ordered a table to be spread for their refreshment, while he might enjoy one more hour for prayer. Retiring to his devotions, he commends to God his beloved friends and the cause of his Saviour.

He ceased—and is led forth to the city. Here he was met by delegates from the Emperor, who received him to their chariot, and endeavoring to allure him from the Christian faith, asked, "what harm to say Lord Caesar, to sacrifice and be safe." At first he was silent—but they urging, he replied, "I will not follow your advice." They rudely thrust him from the chariot.

When brought to the tribunal, the Pro-consul addressed him—"swear and I will release thee—curse Christ." "Eighty and six years have I served him," said Polycarp, "and never hath he wronged me, and how can I blaspheme my king who hath saved me." His countenance brightened with Christian confidence.

The apparatus of death is prepared—cheerfully losing his girdle, he is bound to the stake—Clasping his hands, he offers his final prayer—"O God of Angels, and Principalities, and of all Creation, and of all the Just, who live in thy sight: I bless thee that thou hast counted me worthy of this day, and this hour, to receive my portion in the number of martyrs in the cup of Christ."

He ceased—The flames are kindled—"Dust falls to dust." His weeping friends gather up his bones as a precious relic. The spirit of Polycarp is united in the army of the Martyrs.

From the Charleston Observer.

INDIAN AGENTS.

A "Missourian" in a late number of Zion's Herald, inquires "if our government have since the establishment of agencies among the Indians, employed a single individual as an agent or instructor in mechanics or husbandry, who was, when engaged in that business, a professor of the religion of our Saviour?" If so, is there at present one person, occupying either of these stations, who professes that religion? And he further asks, why the country west of the Mississippi, the most important field of labor in improving the condition and habits of the Indians, has not been favored with one Christian agent? It is a lamentable fact, says the querist, that thousands of dollars of the public funds are lavished in the employment of agents, sub-agents, &c. not to teach the Indians to live like Christians, but, if it were possible, to make them tenfold more the children of darkness. It is well known by those situated in the vicinity of the Western Indians, and acquainted with the character and conduct of the men employed in these agencies, that many of them are addicted to the lowest and most licentious practices; and it cannot be supposed that such persons will do any thing to promote the true interests of the Indians or the benevolent intentions of the government by which they are supported in idleness and vice.—The zeal manifested by the Christian public in behalf of the aborigines of our country, and the efforts which have been, and still are making by the national authorities and by private associations, give to these suggestions much importance; and it is hoped that the attention of the government will be early called to the subject. If a majority of those agents are addicted to degrading vices, such as "occasional drunkenness, profanity and gambling," it is the duty of the proper authorities to fill their places with men of opposite character, who feel conscientiously bound to promote the objects of their trust. Such men, instead of diminishing the salutary influence of the missionaries among the Indians, would co-operate with them; and they would yield each other reciprocal support in their respective employments. We have no doubt that a proper representation of this subject to the government would meet with attention; and that more caution would hereafter be exercised in the selection of men whose duty it becomes to enlighten and instruct, by precept and example, the people among whom they reside, not to degrade and brutalize them still more by introducing vices to which they had been hitherto strangers, and thus to defeat one of the most important objects of their appointment.

* We know of but one exception. Hugh Montgomery, Esq. agent for the Cherokees, has been for a number of years a member of the Presbyterian Church, and exemplary in his Christian character.

THE CHRISTIAN SAFE IN DEATH.

The following remarks have reference not only to real Christians generally, but particularly to those believers, whose doubts do not forsake them even in death.

—And what an exchange, what a surprise did such sufferers experience! They departed, expecting to awake in torment, and found themselves in Abraham's bosom! They left the world in a momentary gloom, and entered into everlasting sunshine!

"For observe, I beseech you, the difference between the delusion of the infidel, and the mistake of the Christian. 'I give,' says Hobbes, 'I give my body to the dust, and my soul to the Great Periphrasis.' 'I am going to take (says he) a leap in the dark.' And such a man not only takes a leap in the dark, but into the darkness. And from the darkness of ignorance, and doubt, and uncertainty, he plunges into the blackness of darkness for ever. But it is infinitely different with the Christian. He may take his last step in the dark, but he steps into day; perfect and endless day; where it will be said to him, 'Thy sun shall no more go down; neither shall thy moon withdraw herself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.'"

"Thus, however he may expire, the result is blessed; and the day of his death is better than the day of his birth. It is the day, when, as a weary traveller, he arrives at home; when, as a sea-tossed mariner, he enters his desired haven; when, as a long-enduring patient, he throws off the last feelings of his lingering complaint; when, as an heir of immortality, he comes of age, and obtains the inheritance of the saints in light. Thus, whatever may be the manner of his death, 'for him today is gain.' And what gain? Can death, the tongue of men or of angels express what the Christian, by dying gains—in exemption? In residence? In fellowship? In knowledge? In holiness? In pleasure? For when he closes his eyes on the sorrows of this life, 'shall not see evil any more.' When he leaves this polluted earth, he has a better, even a heavenly country. When the earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens. When he leaves the wicked world, and the defective church, he joins the spirits of just men made perfect, and the innumerable company of angels. Now he sees through a glass darkly, then face to face. Now, when he would do good, evil is present with him. Now the consolations of God are often small with him. Then, he will be presented faultless before the presence of His glory with exceeding joy. For when that which is perfect is come, then that which is in part shall be done away. But it doth not yet appear what we shall be."

"And is it for such, we put on sable attire and go mourning all the day? Is this thy kindness to thy friend? If you loved them, would you not rejoice because they are gone to the Father? Are they not now, from the most excellent glory, ready to exclaim, 'Weep not for us, but for yourselves and children—' you are the proper objects of pity, not we. You who are still in the conflict, not we who have gotten the victory. You who are yet in the body, not we who are delivered from the burden of the flesh. You who rise in the morning to care that perplex you; fears that dismay you; disappointments that vex you; infirmities that depress you;—not we who are for ever with the Lord."

"Ah! my brethren, if all this be true, what reason have we to adore the undeserved and infinite goodness of God. We cannot think too highly of this attribute; and it is well for our consciences that the proofs of it are so numerous and obvious. The earth is full of his riches. In the various seasons, he crowns the world with his goodness. He daily loadeth us with his benefits. He gives us all things richly to enjoy. But what would all these have been, with destruction at the end? Who remembered us in our low estate?—Who turned the curse into a blessing? Who converted the avenue to hell into the gate of life? Who caused the spoiler to enrich us; and made the last enemy an inestimable friend?"

"Let us not also forget the way in which this change is accomplished; the mediation of the Lord Jesus—Here is the mystery. We who were poor could never have been rich, if he who was rich had not for our sakes become poor. Because the children were partakers of flesh and blood, he likewise himself took part of the same. He bore our sins in his own body on the tree; and died that we may live. He abolished death, and hath brought life and immortality to light through the Gospel. He, therefore, says, 'If a man keep my sayings, he shall not see death.' He has indeed passed through the state; but the bitterness of death is past. He has only to finish his course with joy; to fall asleep in Jesus; to depart to be with Christ, which is far better."—Joy.

MOVEMENT IN PRUSSIA.

Bremen papers of the 4th inst. contain an article dated Silesia, April 16, which speaks of "an important event," namely, "The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have proposed to make in their (Catholic) form of worship." The Bishop of Breslaw has applied to Berlin on this subject. Privy Counsellor Schmiedding, a Catholic, who directs the affairs of the Catholic church in Berlin, has gone to Silesia to inquire into the matter on the spot. This, however, instead of settling the business at rest, only made the inhabitants of the villages in question more firm in their adherence to the changes they had made, who applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the calvary of the clergy, permission to read the Bible, the singing of German hymns, and the reading of the mass in the German language. To this the King replied, "That as they did not belong to the Protestant church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation. Should this be refused them, they might give him notice of it; and should they then be inclined, with their religious views, to join the Protestant church, he would support them in their design." A petition was accordingly sent to Rome, and the Pope's answer was anxiously expected.

MISSIONARY.

FROM THE WESLEYAN METHODIST MAGAZINE, FOR MAY.

WEST INDIAN MISSIONS.

DEMERARA.

Extract of a letter from Mr. Edmondson, jun., dated Mahaica, Dec. 30, 1826.

April 3d, 1826.—I preached at Glazer's Desire and Mahaicony. The congregations were large and attentive. I received a few on trial at each place, and a few more were recommended by members of society as proper candidates for baptism.

9th.—This morning was very wet, and I felt afraid the Mahaica congregation would be detained from Chapel. But when the time of service drew near, the negroes from the different plantations arrived, and our chapel was crowded, several being unable to gain admittance. After the morning service I met the candidates for baptism, upwards of three hundred in number, principally adults, to catechize and otherwise instruct them. Some of them had far surpassed my expectation in learning the catechism during the last fortnight, and fifteen were solemnly baptized in the name of the Holy Trinity.

May 21.—I preached in Mahaica, and after service met the society. The morning congregation was as large as usual. I received twenty-three on trial, and baptized seventy-seven slaves.

June 4th.—The morning was very wet, but the chapel was much crowded, and many were obliged to stand on the outside. Surely they must have a real desire to save their souls, or they would not urge their way to the house of God through all kinds of weather as they do. I preached from the eighth commandment,

and pointed out and cautioned them against the various branches of dishonesty too frequently practised among persons in their circumstances.

July 30th.—Our congregation was very large, and the people continued to come till we had concluded the service. I suppose there were two hundred who were unable to get into the chapel. After meeting the classes I married eight couples, baptized two adults, and received fourteen on trial for society.

Aug. 6th.—I commenced service at Glazer's Desire a little before eight o'clock, A. M.; and, at its close, made the missionary collection, which amounted to ten dollars and two guineas. After meeting the society, I baptized forty-three persons, chiefly adults, and a little after twelve o'clock set out for Mahaicony, a distance of about nine miles. There I found the congregation assembled and waiting. After the usual services, I baptized there also forty-three persons. Although I put off all society business, except meeting the classes, and calling the papers, it was twenty minutes past six o'clock when I left the chapel.

13th.—I preached at Mahaica, from John iii. 5.—The chapel was crowded, as usual, and upwards of three hundred were on the outside. I baptized one hundred and eighteen adults, and twenty-two children; and married nine couples. Several others were anxious to be baptized, but as we had not satisfactory proof of their good conduct, &c. we declined admitting them at present.

19th.—I commenced public service at Glazer's, at seven o'clock, A. M.; after which I called the classes, read the love-feast, arranged society matters, and baptized eighty adults and children. I think there is a bright and cheering prospect of much good here, and am led to anticipate a large increase of members soon. At twenty-five minutes past twelve o'clock, I set out for Mahaicony, and when I arrived, the congregation was waiting. After the usual services, I baptized forty-three persons, and received a few on trial for society.

Oct. 22d.—I preached at Mahaica. Our chapel was crowded, as usual, and between eight and nine hundred were on the outside. One of our friends belonging to the town society being here, I engaged him, and one of our most confidential leaders, to assist me in examining candidates for baptism. We approved of a hundred and thirty-four, to whom I administered that ordinance. After the classes had met, I received twelve on trial, and married four couples.

29th.—I preached to a large congregation at Glazer's, took down the names of sixty-seven for baptism, met classes, married four couples, and received six on trial for society. In the afternoon I preached at Mahaicony; the chapel was much crowded, and seventy-two were obliged to stand on the outside. I received five on trial, and expelled one; I examined twenty-five candidates for baptism, and took down the names of fifty-one others.

Nov. 5th.—The congregation at Mahaica was not very large; yet the chapel was crowded, and about three hundred were on the outside. I received twenty-three on trial, and expelled one; married two couples, and baptized four old persons; three of whom, being unable to walk had been sent by the manager in a cart, from an estate about five miles distant. Several others made application, but I had not time to attend to them. I commenced my labors before eight o'clock in the morning, and was unremittingly employed till after six in the evening. I feel much attached to this people. They appear humble and teachable, and I believe the Lord is doing a great work among them.

19th.—I preached at Mahaica. The chapel was much crowded, and upwards of six hundred were unable to get in. I married seven couples, baptized a hundred and ninety-one slaves, and received thirty-nine on trial for society. Our prospects of continued success are bright and very encouraging.

26th.—I preached at Glazer's, from part of our Lord's discourse with Nicodemus; and after service met the society, gave tickets, received six on trial, married three couples, and baptized ninety-one slaves and one free person. For want of time, I could not attend to the rest, and they went away apparently much dissatisfied. At half past two, P. M. I commenced service at Mahaicony. The chapel was crowded, and at its close about a hundred were on the outside. At the close of public worship, I met the society, gave tickets, received six on trial, married seven couples, and baptized eighty-five slaves; but was obliged to put off all the rest till Christmas, when I hope to spend a whole day there.

Dec. 3d.—The Mahaica chapel was crowded, as usual, and five hundred were on the outside. Mr. W. being up from town, I engaged him to examine candidates for baptism. He was employed many hours, and examined a hundred and sixty-eight. Three were baptized, one couple married, and fifty-seven received on trial.

From the above we hope you will see the pressing necessity of building a new chapel, and appointing an additional missionary to Mahaica. We have done all we can to accommodate our congregation and society there. That all may hear the sermon, we have enlarged one of the windows on the north-west side of the chapel, near which the preacher stands, and those who are on the outside assemble below it; so that we believe all may now hear. And, as we were crowded out in the society's meetings, we have arranged for some of the classes to meet before preaching, and the rest afterward, and are, therefore, a little relieved in that respect for the present. Yet, if I am not mistaken, we shall soon be in additional difficulties. The rainy season has set in, and on a wet Sunday we cannot expect the negroes to sit out of doors. And, from our present prospects, we are led to infer that the society will soon be too large to meet at twice in the present chapel.

Our little chapel at Mahaicony is too small to accommodate that congregation, which may be expected to increase; and I expect we shall soon be obliged there also to meet the society at twice, in which case we cannot attend Glazer's the same day. Therefore, if another missionary is not sent out, those societies cannot have service oftener than once in four weeks; which is most painfully seldom for a people in the infancy of Christianity, in a great measure ignorant of the path of duty and the plan of salvation, surrounded by temptations to sin, incapable of reading, and destitute of all other public ordinances. At present the adults have not near the attention their circumstances require, and their willingness to learn and obey seems to demand; whilst their children are almost altogether neglected. Nor can it be otherwise till we obtain help from some quarter.

RELIGIOUS INTELLIGENCE.

CAMP-MEETING AT HAVERHILL, N. H.

TO THE EDITOR OF ZION'S HERALD.

Dear Sir,—I send you a short account of the Camp-meeting lately held in Haverhill, N. H. If you please you may insert it in your useful paper.

Respectfully yours, E. IRESON.

The meeting was opened by prayer from brother L. Bates, and a short address from brother J. N. Maditt, on Thursday the 14th ult. at 4 o'clock, P. M. Just at this time, a shower of rain drove us to our tents, and continued without much intermission during the night; but this did not hinder our having sweet communion with God in those temporary habitations which we had erected to shield us from the inclemency of the weather. Surely the voice of rejoicing was heard in our tabernacles.

Friday morning the showers continued to descend so as to prevent public exercises; but notwithstanding this, showers of grace seemed to fall upon those who were engaged in prayer in the tents. In truth we could say, though outward circumstances were unfavorable, "It is good for us to be here." This is none other than the house of God and the gate of heaven. Besides prayers and other exercises, there

were fourteen sermons delivered in the different tents during the day, and the word was made a blessing to many souls.

Saturday morning the light of a fair and pleasant day dawned, and while the bright sun beamed from the eastern sky upon our encampment we could not but think of that glorious Sun of Righteousness that shone with so much glory and splendor upon the darkness of our moral world. There is scarcely any thing in nature that strikes the mind with more sublimity than the pleasant morning scene of a Camp-meeting; how does it cast in the shade the low born pleasures of this world, and enlarge our hearts with love and gratitude to that good Being, from whom all our blessings flow! The exercises of the day were solemn and impressive. The falling tears from many eyes witnessed the inward anguish which was produced in the hearts of sinners by the word of eternal truth.

The Sabbath was the last great day of the feast of tabernacles. Brother Pierce preached an interesting sermon in the morning, after which Mr. Fisk delivered a discourse which was designed to lead the trembling sinner to Jesus. This sermon was founded on that portion of scripture which describes the poor afflicted woman pressing through the crowd to touch the hem of the Saviour's garment. In this discourse he illustrated the nature of faith; the woman, though bowed down with her infirmities, believed if she could only touch his garment she should be made whole.—so the sinner who is affected with a moral disease, if he only believes in Christ, shall be restored to spiritual health. The word seemed to be accompanied with power to those who heard it. In the afternoon brother Maditt preached from the words of the inspired Psalmist,—"The redemption of the soul is precious, and it ceaseth for ever." He described the redemption of the soul—the great work of grace wrought by Jesus Christ—the goodness of God to a ruined world—enforced the necessity of receiving this atonement from the consideration that it would cease for ever with us if we slighted the offers of mercy which are made to us, and we should perish in our sins. The effects of the labors of God's ministers and people were now very evident in the congregation which consisted this day of several thousands. The Spirit of God was at work on the hearts of many—the cries of the wounded, and the songs of the redeemed were heard all around—and during the remainder of the day and evening the word progressed in the tents, and the presence of God was very sensibly felt among us.

The next morning we prepared to strike our tents, and leave this sacred grove which had been consecrated by the breath of prayer. The sound of the trumpet called us to the stand for the last time, when an appropriate address was delivered, in which the speaker informed us that we ought to carry the fruits of this meeting into all the future scenes of life. He reminded us of the shortness of life—that we might soon be called to leave this world, and in all probability we should not meet together again this side of eternity. A solemn feeling pervaded the assembly; many were impressed with a sense of these serious truths. After this an invitation was given to all who had experienced religion during this meeting to come forward to the altar. About seventeen complied with this request; many others had previously left the ground, so that it is thought not far from thirty were made the subjects of converting grace at this meeting. There were also many deeply awakened; thirty came forward for prayers; some of them found peace before the close. We then took an affectionate leave of each other while we sung—

"Blest be the tie that binds
Our hearts in Christian love."

Our brethren in the ministry and membership were much quickened in their religious feelings. We have no doubt but many of our churches will feel the influence of this meeting, not only at the present time, but after many days.

I am aware that many of our brethren of other denominations are prejudiced against meetings of this kind, and perhaps cool speculation may raise many objections against them; but I think that in this degenerate age, extraordinary as well as ordinary means of grace should be used to arouse the attention of men to the great subject of religion. It cannot be denied that they have been productive of much good; many have been converted at these meetings who, in all probability, would never have heard the gospel anywhere else. I could mention many interesting revivals of religion, which have been the means of bringing many into other churches as well as our own that originated at Camp-meetings. Matter of fact proves that other societies do not deny the privilege of church fellowship to those who were converted in this way. Men professing godliness must be miserably blinded by party spirit if they can listen to the powerful sermons and exhortations which we hear at these meetings, and say this is not the way ministers ought to preach who believe in the retributions of eternity, would close by saying that the utility of these and all other meetings can be tested by the well known rule of our Lord and Master—"By their fruits ye shall know them."

From the New York Observer.

REVIVAL AT SEA.

In the ship Connecticut, Capt. Chester, which arrived at New London on the 26th of May, with a cargo of oil, came passengers Dr. Abraham Blatchley and lady. American Missionaries to the Sandwich Islands, together with a little daughter of Mr. Whitney, an associate in the same benevolent labors. Such was the state of Dr. Blatchley's health, that a long voyage was considered essential to his usefulness, if not the only means of preserving his life; and we are happy to learn, that since leaving the Islands, his health has very much improved.

The mind of Mr. S., first officer on board had been more than usually impressed, at intervals, during his passage out, and while in the Pacific. What he saw and heard at the Sandwich Islands, in his intercourse with the Missionaries, had an effect to confirm these impressions. After leaving the Islands, he was still more affected by observing the serious deportment of Mr. and Mrs. Blatchley, particularly their regard for the Sabbath and attention to the Scriptures,—and by hearing their conversation on religious subjects.

Such was his state of mind, when about the 1st of February the ship touched at Pitcairn's Island; a place well known to the Christian world, as the scene of a signal display of divine power and mercy. In 1789 it was settled by a company of mutineers,—in 1827 it was probably the spot, where, of all on earth, an angel would soonest fix his residence. The number of inhabitants, which at first was 26, has increased to about 60. It was seeing these secluded islanders, so completely reformed, so conscientious, so attentive to the Sabbath and the word of God, so happy in the performance of religious duties, and cherishing so much of the spirit of heaven, which, more than any thing else, brought home to the mind of Mr. S., the reality and importance of religion. While he, with all his light and knowledge, had often taken the name of God in vain, no oath was heard among this whole population. While he had received the bounties of Providence without an emotion of gratitude, here was a people who never partook of a meal, or even the smallest article of food, without looking to God for his blessing. On the Sabbath there were three public services, at which all the inhabitants,—our informant thinks literally all,—were present, not excepting children. So scrupulous are they in the observance of this holy day, that no motives can induce them to profane it. Not long before, a ship had touched there on the Sabbath, for a supply of wood and water; but no inhabitant could be prevailed on to render the least assistance, till the sacred hours were past. Some of them had particular conversation with Mr. S. on religious subjects; and one evening they read to him a number of chapters in the Bible. The Bible and a hymn book constitute almost their whole library; and they seem not anxious to have it increased. When Mr. S. saw all these things, he felt a

strong desire to join the little colony, and there spend the remainder of his days. "Such privileges," it seemed to him, could be enjoyed in no other place. In two or three weeks after leaving this Island, as he now supposes, he experienced the great change; though at the time he did not allow himself to cherish a hope, nor for some weeks afterwards. During this interval, his feelings were not uniformly happy;—some clouds intervened;—but on the whole he enjoyed much comfort in religion; read the Bible with a new and delightful interest; till at length he knew not what to make of his feelings, if he was not a Christian.

Others among the crew now became anxious. There were several volumes of Tracts on board, which were much read, at least by individuals, and doubtless contributed to increase the solemnity which prevailed. "The missionaries were faithful. Mr. S. had frequent conversation with his shipmates on religious subjects, as opportunities occurred, and in short, there was for a time, a little revival. About a month before arriving in port, the second officer could sympathize with Mr. S., having experienced, as he says, the same happy change. These are the only instances of conversion of which we are informed, though it may be hoped that the impressions produced on some other minds will not be finally lost.

Mr. S. is in a few weeks to go out in the Connecticut, as commander. Captain Chester having taken charge of another ship. He has supplied himself with a new set of the American Society's Tracts, and a number of other religious works, such as Baxter's Saint's Rest, Doddridge's Rise and Progress, Burder's Village Sermons, Pilgrim's Progress, &c. which he hopes may be useful, both to himself and his crew. He has expressed his first officer, and to the men he has already engaged the views he entertains of profane swearing, and his desire that it may be banished from the ship. It is pleasing to add, that he has found them ready to acquiesce in his determination. How happy would it be, if all sea-captains would follow the same example!

Revival in Richmond, Va.—Since the first of September, two hundred and twenty-one members have been added to the communion of the First Baptist Church; the whole number added in two years, is three hundred and twenty-five; a large portion of whom are men and women whose standing and influence in society promise much usefulness to the Church of which they are members, and to the general interests of Zion. An unusual number of heads of families, have been brought into the fold of God.

Revival in Norfolk, Va.—Rev. Mr. Howell, in a letter dated May 7th, states, that since his ordination, he had baptized one hundred and two, six of whom were colored members, and the rest white. Of these, forty are young men. About forty others persons profess conversion, some of whom he expected to baptize the next Lord's day.

Revival in Augusta and Savannah, Ga.—In Augusta, Rev. J. Shannon has baptized 37 since the beginning of March; a few have been added to the Methodist church, and 40 to the Presbyterian. Others have hope, and a few are inquiring.—In Savannah, 44 have been baptized, and more are applying.



WEDNESDAY, JULY 4, 1827.

TO THE MEMBERS OF THE MAINE CONFERENCE OF BELOVED BRETHREN.

The session of your Conference, which takes place on the 5th of the present month, presents a favorable moment to address you in behalf of the interests of the Herald. The meeting of an ecclesiastical body is a momentous circumstance, let it occur at what time and place it may. The ministers of God cannot be feeling together without the sound of the Spirit, the feeling of devotion and intense supplication concentrates around the altar where many priests minister and the peculiar approbation of God is expected to rest on the plans that emanate from such hallowed councils. It is our design to interest your pious feelings in our behalf, and to receive the benefits of your prayers and blessing.

You are gathered from a large state—one which holds an important station in the family of states and is destined to higher consequence as commerce and agriculture improve, and as the aggregate of population shall augment. It is your high privilege to broad foundations for religious and literary enjoyment throughout your borders. Seven hundred and six numbers of Zion's Herald are weekly sent to the state of Maine as your auxiliaries in your love, and it shall ever be our highest aim to aid servants of the churches, and be fellow workers with them in the cause of our Master. On the supposition that ten persons read each number of the Herald, columns speak to the hearts of eight thousand of inhabitants of Maine. To all these we hope to read "of righteousness, temperance, and judgment to come." As far as you have found cause to approve the course pursued by the Herald, we ask your aid and concurrence. We feel not the least doubt but that the number of subscribers may be greatly increased if not doubled, in the state of Maine; yet this we submit to your sense of duty and love to the immortal interests of men.

Feeling grateful for every past favor, we solicit further aid of pious hearts and able pens to fill our columns with that which shall interest and refresh the minds of our own communion, as well as those of other denominations whose hearts rejoice in the extension of the Redeemer's kingdom on earth. Communications written with care, and under the responsibility of the eyes of more than fifty thousand readers, always be gratefully received.

FROM EVERLASTING TO EVERLASTING.

The strongest evidences of the divine inspiration of the holy scriptures are what may be called internal evidences—found in the body of the sacred writings and indicated in the sublime appropriateness of style and thought. There is a limit to human genius, summit of classical excellence was early gained by the concise, nervous, and beautiful periods of the Greek and Roman writers are models to all succeeding ages; and that composition, which shall leave their writings in the dull distance, or surpass in purity and precision their most cultivated sentences, claims reverence due to direct inspiration. It is not the wisdom to say that in many passages in the Bible thought lies naked, like a drawn sword, vibrating the flash of an intellectual ray from the source of intelligence. Words here do not encumber the thought. No reasoning can parry the directness of sentiment, or deceive a heart, in regard to its truth that is not doubly guarded by infidelity.

The Christian critic with pleasure can see on every page of the book of God, uncontroverted testimony of intellectual superiority over the most cultivated

of antiquity. Where the theme is of the most abstruse, the finger of inspiration is most visible. Homer appears the greatest of the most majestic of Olympus, and moves the machinery of Olympus, and pictures he presents to the mind, robes of the elements and the occasion of vast power; the effect of which the poet motives he ascribes to the action. Not so with the volume of inspiration. moves a fully in his providence; before him;—yet there is a reason. as that have called forth wrath cease no human skill or pencil touch of genius clothe the world with loveliness—or exuberance of blessedness gushing forth from cloud and sky, from the great earth in its fulness.

All this minute description of the deity in the government of the world, of nature's laws, founded on public descriptions of the prophet, selected with a pure and strict propriety, something beyond that pours contempt on the antiquity—it is those singe thought that describe Jehovah himself.

"From everlasting to everlasting" sentences that unveil a deep retreat the mode of infinite existence. The and being runs thus—when the bewe existence had rolled on until the world in its broad, undefinable, changeless space of duration, the measureless strong figure of the sentence, is thro the coming eternity as it lingers in two shoreless, eternally extended sea, gather to double infinity. A gran one more appropriate to the being be found among the languages of the

Catalogue of the Officers and Students of the Andover Seminary, Spring Term.

We have just received the catalogue of this institution for the Spring term, a pleasing pleasure that we hail these semi-the respectability and increasing seminary. To say nothing against dies pursued in the colleges of our e pate far greater benefit, in proportion expended, from a young and vigorous taking so deeply of the spirit of the t than from an older institution, reposi its reputation.

It would be well for our ministry in New England to bear the precious Maine and Wilbraham Wesleyan their hearts in prayer. These inst a moral force, sufficient, if rightly di a thousand songs of gratitude thro and so restless is this moral energy rate either for "weal or woe." A gro revival of religion in these institution a gift which our God holds in his ha never refused the importunate, pers his people. Pray for these dear you do more than merely advance the i—You will awaken "thoughts that ternity."

With pleasure we add the names of Officers, and the number of the Students.

BOARD OF TRUSTEES.
Rev. Eleazer Wells, President.
Rev. James Williams, Secretary.
Moses Springer, Jr. Esq. Treas.

Hon. Abraham Merrill, Elihu Robinson, David F. Sampson, Rev. Asa Hatch, Rev. Stephen Lovell, Rev. James B. Cahoon, Rev. Gershom F. Kilbourn, Rev. Allen H. Cobb.

OFFICERS OF INSTRUCTION AND GOVERNMENT.
Joshua Randall, Jr. A. B. P. R.
Dennis Clark, Assistant.
Dudley Moody, General Agent.
Elihu Robinson, Superintendent of

the colony, and there spend
"Such privileges," it
leaving this island, as he
the great change; he
not allow himself to cherish
a afterwards. During this
not uniformly happy;—some
on the whole he enjoyed
till at length he knew not
if he was not a Christian.
new now became anxious
of Tracts on board, which
by individuals, and doubtless
a solemnity which prevailed
faithful. Mr. S—
with his shipmates on re-
turns with occasional, and in
a little revived. About a
port, the second officer could
—, having experienced, as
change. These are the on-
of which we are informed,
that the impressions produced
will be finally lost.

For—Since the first of Sep-
twenty-one members have
nition of the First Baptist
nary added in two years, is
nity-five; a large portion of
eo whose standing and influ-
no usefulness to the Church
ers and to the general inter-
al number of heads of fami-
to the fold of God.

—Rev. Mr. Howell, in a
ates, that since his ordination,
dred and two, six of whom are
reast white. Of these, forty
at forty other persons profess
om he expected to baptize the

—In August, 37 since the be-
have been added to the Meth-
the Presbyterian. Others have
—In Savannah, 44 have
are applying.

It would be well for our ministry and membership
in New England to bear the precious interests of the
Maine and Wilbraham Wesleyan Seminaries near
their hearts in prayer. These institutions embody
a moral force, sufficient, if rightly directed, to awaken
a thousand songs of gratitude throughout our land;—
and so restless is this moral energy that it must op-
erate either for "weal or woe." A great and wonderful
revival of religion in these institutions, this summer, is
a gift which our God holds in his hands, and He has
never renewed the unimportant, persevering prayer of
his people. Pray for these dear youth, and you will
do more than merely advance the interests of science—
—you will awaken "thoughts that wander through eter-
nity."

With pleasure we add the names of the Trustees,
Officers, and the number of the Students in the Semi-
nary.

BOARD OF TRUSTEES.
Rev. Eleazer Wells, President.
Rev. James Williams, Secretary.
Moses Springer, Jr., Esq. Treasurer.
Hon. Abraham Morrill, Elihu Robinson, Rev. Mos-
es Store, David F. Sampson, Rev. Philip Munger,
Rev. Elisha Streeter, Rev. Asa Heath, Rev. David
Hutchinson, Rev. Stephen Lovell, Rev. Joshua Tay-
lor, Dr. Joseph Adams, Rev. Benjamin Burnham,
James B. Calhoun, Rev. Gershom F. Cox, Rev. David
Kilbourne, Rev. Allen H. Cobb.

OFFICERS OF INSTRUCTION AND GOVERNMENT.
Joshua Randall, Jr., A. B. Principal.
Dennis Clark, Assistant.
Dirley Moody, General Agent.
Elihu Robinson, Superintendent of the Mechanical
Department.
SUPERINTENDING COMMITTEE.
Elihu Robinson, Rev. James Williams, Luther
Sampson, Dudley Moody.

NUMBER OF STUDENTS.
Young Gentlemen 81
Young Ladies 10
Total, 91

CLASSES.
DEPARTMENT OF AGRICULTURE.
Engaged in agricultural labor, 20
Engaged in mechanical labor, 23

LITERARY DEPARTMENT.
Studies.
Latin, 32
Greek, 7
Natural Philosophy, 2
Chemistry, 2
Astronomy, 2
Navigation, 3
Intellectual Philosophy, 1

EXPENSES OF EDUCATION.
Board in the Institution per week \$1; in the vi-
cinity, for gentlemen, \$1.25; for ladies, \$1. Tuition
per quarter, \$3.
Students who belong to the Department of Industry
may pay a part or the whole of the expense of board
and tuition, by their labor, according to their age and
their ability or disposition to labor.

VACATIONS.
From the first Monday in January, eight weeks.
From the first Monday in July, four weeks.

PRICE OF ARDENT SPIRITS.
A correspondent writes to the editor of Zion's Her-
ald as follows:—"We regret while we are struggling
against the use of ardent spirits you are informing us
how cheap we may get it in your price current—also,
that the Almanac, which bears the name of Methodist,
should recommend a mixture of brandy with cider to
preserve it; it had better all turn to vinegar."

Our price current is not originally prepared for Zi-
on's Herald, but is copied, with some abbreviations,
from the American Traveller. The price of ardent
spirits we have quoted as an article of traffic, without
any mischievous intentions, and should be sorry to
learn that we have added one drop to the full, sorrow-
ful cup of intemperance. To make amends for our
inadvertent transgression we have prepared a price
current of ardent spirits on purpose for Zion's Herald,
which we ardently hope may tempt many to pur-
chase.

BRANDY. One quart with a paper of Dr.
Chambers' medicine dissolved in it, may
be obtained for
RUM. One quart do. do. do. \$8 37
CIDER. One quart do. do. do. \$6 25
BEER. One quart do. do. do. \$6 03
Or, the safest method may be, as intemperance is a
turncoat, to take half a pint of each of the above named
liquors, and divide a paper of Dr. Chambers' reme-
dy into four parts, adding one to each kind of liquor.

Those who have destroyed health, dissipated wealth,
broken the hearts of wives and children and parents,
become a loathing to society and to themselves, may
safely drink on one week more if they will only observe
our price current.

BISHOP HEDDING.
It is painful for us to announce to our readers that
Bishop Hedding continues in a low state of health.
At the late session of the New England Conference in
Lisbon, his disorder, which is the fever and ague, con-
tracted in his late tour of duty to the western churches,
almost entirely deprived the Conference of his valu-
able counsels. He has been able to reach Portland
to attend the Maine Conference; but it is with sorrow
we learn that his health is still declining.

CHRIST CHURCH SUNDAY SCHOOL.
Instituted, June, 1815.
SUPERINTENDENT'S ANNUAL REPORT.—13TH YEAR.
The reports of the Superintendent of this school, Mr.
J. W. Ingraham, are always worthy of attention. For
the benefit of those engaged in Sunday School instruc-
tion we take the liberty of transcribing from the re-
port some of the most prominent facts that it contains.
An extract from this report will be found in our obit-
uary department.

Introduction Through the goodness of Almighty
God, we are permitted to celebrate another anniversary
of the Christ Church Sunday School Society. The
twelfth year of our labors has terminated, and an ac-
count of the manner in which those labors have been
performed, has already been registered in the archives
of heaven. On taking a retrospect of what has been
done since the Superintendent made his last annual re-
port, the society will see abundant cause for grati-
tude to our heavenly Benefactor, for the continued
protection and support He has vouchsafed to bestow
upon the school. In contemplating our future pros-
pects we shall derive much encouragement from our
past experience; and as the Lord has hitherto so mer-
cifully helped us, we may rest assured that he will
continue to watch over and preserve us.

Number of Scholars. In the last report, the whole
number of scholars who had been admitted was stated
to be 1142 white, and 5 colored children, of whom 51
boys, 76 girls, and 5 Africans, making 132 scholars,
then belonged to the school, and about 100 usually at-
tended. During the preceding year, 61 new scholars
were admitted, and 29 old ones returned, making 90
added during the year. 88 left during the same pe-
riod.

During the past year, 48 white, and 6 colored chil-
dren, total 54, have been admitted, and 28 old scholars
have returned, making 82 added during the year.
101 have left during the same term, and we now have
40 boys, 66 girls, and 7 Africans, total 113. Of this
number about 100 are usually present, being a much
greater proportion than have ever before attended.
The whole number now on record is 1190 white, and
11 colored children, total 1201.

Benefits of the School.
Under this head the Superintendent presents a let-
ter from a gentleman, once a scholar in this school.
"Dear Sir,—I will attempt to give you a brief ac-
count of the invaluable good that I received at the Sa-
lem Street (now Christ Church) Sunday School, from
the instructions of—my ever to be remembered friend
and instructor. When I entered that school, I neither
loved my God nor his Bible; neither did I regard the
Sabbath day. I put no value upon religious instruction,
but was in every respect far from God and righteous-
ness, and totally indifferent to every thing of a serious
nature. This was a wretched condition to be in, but
God in his great mercy was pleased to direct my steps
to your Sunday school, which has been the means of
that incalculable good for which I shall feel under the
greatest obligations to praise Him through the endless
ages of eternity. My instructor always appeared to
feel very deeply for the welfare of his pupils; therefore
he gained my esteem; and in general I listened to his
remarks with great attention, though he sometimes
had to reprove me for my bad conduct. The conse-
quence of my listening was, that shortly I felt the force
of divine truth in some measure; and I came to a de-
termination, then, that I would at some future time
seek an interest in my Saviour. I deferred it a great
while; but through the weekly instructions of my
teacher the impression which divine truth had made
upon my mind seemed at times to deepen; and al-
though I did not give my heart to God, while a mem-
ber of your school, yet I shall ever look back to
—, as the instrument in the hands of God, of rescuing me
from eternal death. Here, I would remark, is a suf-
ficient encouragement for teachers of Sunday schools
to persevere in their efforts to benefit the dear youth
committed to their care, although the good effect of
their labors may not be seen by them while their pu-
pils are under their charge; for 'though the seed lies
buried long in dust, it never shall deceive the hope of
the sower; it shall spring up and bear fruit, some sixty,
some thirty, and some an hundred fold.'"

"Thus, sir, I have given you a very brief account
of the good effect of Sunday school instruction in lead-
ing one who was wholly forgetful of God, and walking
in the ways of sin, to Jesus the Lamb of God, that he
might cleanse his soul from all sin, and fit it for the
society of the blessed in heaven. . . . I shall ever
feel peculiarly attached to your Sunday school, and
pray that it may meet with the blessing of Heaven. . .
Your grateful friend, C. B. S."

Number of Teachers. The whole number of persons
who have been engaged in the school as teachers, is
82, viz: 35 gentlemen and 47 ladies; of whom 4 are
settled ministers; 1 ordained, but not settled; 2 are
preparing for the ministry; and there now remain in
the school, beside the Superintendent, 5 gentlemen and
12 ladies, total 18. We are much in want of more
teachers, as many of the classes contain too many
scholars. May God soon dispose the hearts of some
who have sufficient time, to offer their services in this
part of his vineyard.

Books distributed. During the past year, we have
distributed about 20 Bibles, 40 Testaments, and be-
tween 4000 and 5000 pages of tracts, &c. besides sell-
ing to the scholars a number of prayer books.
Library. But few books have been added to the

Library since the last annual meeting. We hope,
however, soon to make some additions to it. The Su-
perintendent has ordered from England a number of
valuable works suited to the use of the teachers; and
as the donation received from the Society for Improve-
ment in Practical Piety is yet unexpended; it will
probably soon be appropriated for the purchase of these
books. Donations of Books, Maps, Prints, &c. will
always be very acceptable and useful to us.

Missionary Box. On opening this box at the pre-
sent season, it was found that there had been con-
tributed by the scholars during the year, the sum of \$5.53;
making \$29.58 collected in this box in six years and
ten months.

Teachers' Meetings. These continue to be held once
in two weeks, and are found to be very useful. The
reports of the different teachers respecting their schol-
ars, are sometimes very interesting, and serve to en-
courage us to persevere in our labors.

Plan of Instruction. In his last report, the Super-
intendent explained the principal features of our pre-
sent system; and a minute account of it was given in
the appendix to that report. It is only necessary here
to add, that the more familiar we become with its de-
tails, the more we are pleased with it; and we have
the satisfaction of knowing that it meets the approbation
of those who have visited the school, many of
whom are well qualified to judge on the subject. Our
plan has been adopted in many other Sunday schools,
in various parts of the United States.

General Sunday School Union. Since our last meet-
ing, one of the most auspicious events in the history of
Sunday schools connected with our Church, has taken
place, in the establishment of The General Protestant
Episcopal Sunday School Union. This important in-
stitution was founded at our last General Convention,
(in November, 1826,) by the united wisdom of our
Bishops, and clergymen and laymen from all parts of
the United States. This society, we trust, will have
an important influence on all the Sunday schools in
our church; and it is to be hoped that no one will for a
moment hesitate in becoming connected with it, as it
cannot interfere in any manner with the regulations of
any individual school. Its great object is to impart
information; to suggest the best manner of conducting
Sunday schools; and to prepare and publish such
books as are necessary for their use, and which we are
now unable to procure, but at a price too high for
most of the schools in our church.

Conclusion. The Superintendent would conclude by
expressing his gratitude to the Teachers, for the as-
sistance they have afforded him in the management of
the School. To their unwearied exertions, he is much
indebted. May they all be abundantly rewarded for
their labors of love and benevolence; and, when they
shall have finished their course here on earth, may
they be among those "teachers who shall shine as the
brightness of the firmament and as the stars for ever
and ever."

JOSEPH W. INGRAHAM,
Superintendent.
BOSTON DISTRICT.—QUARTERLY MEETINGS.
FIRST QUARTER.
Provincetown, July 7, 8. Boston, August 19.
Truro, " 10. Charlestown, " 21.
Wellfleet, " 11. Cambridge, " 22.
Eastham, " 12. Malden, " 23.
Chatham, " 14, 15. Saugus, " 24.
Barnstable, " 21, 22. Lynn Common, " 25, 26.
Nantucket, " 23, 24. Needham, " 29.
Vineyard, August 4, 5. Brookfield, Sept. 1, 2.
Falmouth, " 8. Woburn, " 9.
Sandwich, " 9. Springfield, " 8, 9.
Duxbury, " 11, 12. Lynn W. End, " 14.
Pembroke, " 13. Cape Ann, " 15, 16.
Marshfield, " 14. Ipswich, " 17.
Weymouth, " 15. Salem, " 18.
Scituate, " 16. Marblehead, " 19.
Dorchester, " 16.

Camp-Meeting at the Vineyard, August 1.
" at Lunenburg, August 25.
JOHN LINDSEY, P. Elder.
Lynn, June 22, 1827.

TO THE PUBLISHER OF ZION'S HERALD.
Referring to my communication in your paper of the
13th ult., addressed to the Secretary of the Sabbath
School Union, I would now say that having had an in-
terview with him on the subject, I understand the re-
marks of Rev. Mr. Malcom, General Agent of the
Union, were misapprehended by me—which I am hap-
py to learn, and with pleasure give the same publicity
to the explanation as was given to my communication.
Yours, respectfully, WALKER BOOTH.

The Convention of Baptist Churches in the State of
Connecticut held its annual meeting at Hartford, June
13. There are 55 churches in this body, five of which
were added at this session. 39 of these churches were
represented at this session by 56 delegates. The suc-
cesses attending the labors of the missionaries em-
ployed, have been great. In no previous year, has
there been so extensive an influence of the copious
outpourings of the Spirit.—Ch. Watchman.

The Board of the Baptist Missionary Convention of
New York met at Lenox, May 23. Sermons from
Luke xvii. 10, by Rev. C. C. Carpenter. Present,
Rev. Elihu Galusha, President, and Rev. N. Kendrick,
Vice President; and Revs. Messrs. Harrison, Peck,
Blain, Griswold, Powell, Carpenter, and Olmstead.
After transacting sundry items of missionary business,
the Board adjourned, to meet in Sangerfield, on Tues-
day, Aug. 21.—Ib.

FOURTH OF JULY.
Religious services will be attended in Park Street Church
this day, [July 4th], at 4 o'clock, P. M. An address will be
delivered by the Rev. Edward Beecher—the music will consist
of original pieces designed for the occasion, and a collection
will be taken up in aid of the American Colonization Society.

GENERAL INTELLIGENCE.
FOREIGN.

The City of London has 400 places of worship, 200
for Episcopalians, 66 for Independents, 36 for Wes-
leyan Methodists, 32 for Baptists, 30 for Calvinistic
Methodists, 16 for Presbyterians (Scotch and Unitarian),
14 for Roman Catholics, 6 for Quakers. The last
census makes the number of inhabitants 1,274,800
souls.

House of Commons, May 14. Of the supplies dis-
cussed this evening was one of \$50,000, to indemnify
the proprietors of slaves in the United States, under the
treaty of Ghent. Mr. Hume called for the particu-
lars of the American claims. Mr. Caning said,
that as the treaty which stipulated for the payment of
the money had already been ratified by both nations, and
one half of it had already been paid to the United States,
the discussion of the subject could do no good, and
might possibly produce ill blood in America. The grant
was agreed to *per. com.*

Another item was \$50,000, for improving the water
communications in the Canadas. Mr. Hume, of course,
stated, that England had nothing to do with Cana-
da water communications. Mr. Huskisson defended the
grant.—He said that these communications were neces-
sary not only in a prudential, but in a political
point of view. The Hon. Gentleman, he said, appeared
to have forgotten that, during the last war with the
United States, the attack of Canada was among the
first objects undertaken by the U. States; and in an
event of a renewed contest, the attempt would prob-
ably be renewed—and would, he asked, the Hon. Gen-
tleman desire to have those important provinces wrested
from us without a struggle? For himself he was
not prepared to advise the Crown to abandon a coun-
try containing a million of British subjects; nor to

leave those subjects to defend themselves with their
own resources, or to place themselves under the pro-
tection of the United States. He added, that since
the late war Commissioners had been appointed to re-
port on the practicability of establishing water com-
munications between the lakes and the lower province,
which reports have received the sanction of the high-
est military authorities in Great Britain; who have
not hesitated to say, that, in the event of renewed hos-
tilities, the canals now constructing would prove of
the utmost moment in diminishing the difficulties of
defence. The prudent importance of these improve-
ments, he said, was obvious; and in a political point
of view he felt himself bound to declare, that if these
expenses were not incurred, they must give up now
and for ever all idea of defending the Canadas. The
grant then passed the Committee of the whole; and
Mr. Hume gave notice of his intention to take the
sense of the House on the item, in bringing up the re-
port.

The annual breakfast of the Sunday School Union,
with which there are now in connexion 8789 schools,
83,181 teachers, and upwards of 900,000 pupils, took
place in London on the morning of the 8th of May.—
The number of persons who sat down to breakfast
was nearly 3000, consisting principally of the female
teachers in connexion with the Union. The annual
meeting of the society was held on the same day, which
was addressed by several popular speakers.

At the annual meeting of the British and Foreign
School Society, held in London 7th May, several boys
from Greece, now under instruction, were present.
The annual meeting of the British and Foreign Bi-
ble Society, took place in Freemasons' hall, on Mon-
day week. The Rev. Mr. Irving caused a good deal
of confusion, by vehemently insisting on the com-
mittee's acknowledging misconduct in retaining the A-
pocrypha; but the motion was negatived. The revenue
for the last year was stated at \$80,000.

PARIS, May 13.
The Greek Agent in this city has received news
from Napoli de Romania to the 29th March. The
threat of Lord Cochrane to leave the country if their
disputes were not settled, had the desired effect.—The
two assemblies have decided to meet at Porros, and to
abandon the pretensions which have caused all the ac-
rimony between them. On the 24th, a very bloody
affair occurred before Athens, when the Greeks car-
ried an important position. Lord Cochrane departed
from Egina on the 21st, in a steam boat, accompanied
by four other vessels. The expedition is secret. The
vessel sent from Leghorn, with ammunition and flour,
arrived on the 23d. Gen. Church was setting out to
join Karaiskaki in the siege of Athens.

DOMESTIC.
On Tuesday before last, a young man fell from a
staging at the fourth story of a building in Kibby street,
and was taken up senseless; but it was found, on ex-
amination by Doct. Phelps, that he had broken no
bones. Hopes are entertained by the Physician that
he will recover.

The trustees of the Humane Society have presented
Mr. Reuben Coombs, one of the pilots belonging to
this harbor, with a silver pitcher, for his intrepid ex-
ertions in saving several individuals from drowning.
They have also awarded premiums to Mr. Barker an
assistant pilot; to John Knowles and John C.
Knowles, of Eastham; Col Joseph Holbrook and
Thomas Freeman, of Wellfleet; and Nathan Paine, of
Truro, for their spirited and successful exertions in
rescuing drowning men.—Gaz.

We learn from the Philadelphia Gazette that Capt.
Symmes has been for some time detained at Trenton,
N. J. by severe illness. Pecuniary aid is solicited,
through the medium of Wm. L. Pratt, Esq. editor of
the Trenton True American, to enable him to reach
his residence in Ohio. The admirers of Symmes' the-
ory have now an opportunity of assisting their great
captain to reach a more desirable point than even that
to which he has been verging, in his lectures, for some
years past. We doubt not they will exercise their
liberality on this occasion. The captain has been
"beating the bush" in various parts of the country;
but present appearances indicate that his sagacious
pupil, Mr. Reynolds, will finally "catch the bird."—
Boston Gazette.

Melancholy Accident.—On Friday last, Messrs.
Edmund Fowler, Lester Ladin and Matthew McCul-
ley of Gorham, and Wm. Orr, of Standish, with his
son aged about ten years, were on Sebago Pond on a
fishing party. On their return, towards sunset, as it
is supposed, the boat was capsized in a sudden squall
of wind, and they were drowned. Their hats have
since been found on Indian Island. Messrs. Fowler
and Ladin were of the firm of Edmund Fowler and
Co. of the Cumberland Powder Manufactory, in Gor-
ham, and McCulley, a native of Ireland, and a single
man, foreman of that establishment. The two former
gentlemen were natives of Southwick, Mass. M. F.
has left a family in said town, and Mr. L. was recent-
ly married. Mr. Orr has also left a wife and family.
—Portland Argus.

All the convicts in the state of Rhode Island have
petitioned the Legislature for liberation from confine-
ment; these petitions were received and referred.
Passing through a town near New Haven the sign
of a grocery caught my eye on which I began to read
the disgusting advertisements in large letters New
Rum, Brandy, Gin, &c.—But what a grateful sur-
prise did my feelings undergo, when, upon a second
look, I perceived the New had been exchanged for
No! Let such changes become general, and how many
aching hearts will be eased, tears dried up, and
souls saved from death!—Recorder and Telegraph.

Mr. Wm. Hubbell, a young man belonging to
Lauesborough, was recently shot in the head on Han-
cock mountain, while engaged with a number of other
inhabitants of that vicinity in hunting wolves, which
have become very troublesome in that quarter. He
died in about twenty minutes.—Two wolves and a fox
had been enclosed, and one wolf and the fox shot: the
other escaped in the confusion which the sad accident
occasioned.

Extract of a letter to the Editors of the Baltimore
Commercial Chronicle, dated Havana, May 27, 1827.
Seven sails are now off. They are supposed to be the
Colombian squadron, consisting of two frigates, one
corvette, two brigs and one three-masted schooner.
They have been seen by the Argo, and Elizabeth, the
latter only arrived this day.

Laborde, with five heavy frigates, is only waiting a
wind to sail out. We shall have, no doubt, an engage-
ment before many days.
From the Cape Fear Recorder, of June 6th.
On the 28th ult., on the beach at Bald Head, was
found a corked bottle, containing a slip of paper, on
which is written, "May 13th, 1827. Latitude 33, 30,
N. Longitude 77, 30, W. On board ship Saco, of Bos-
ton, Foster, master, from New Orleans for Liverpool
—out 13 days, very leaky, making 900 strokes per
hour." The slip of paper is torn into three pieces,
and is somewhat stained. From the deplorable condi-
tion of this ship, we must fear, that ere this, she has
foundered, and that the crew are lost. There is a pos-
sibility, that the crew have been saved by some other
vessel—a bare possibility; and we cannot but admire
the firmness, which enabled a gallant mariner to seize
this only means of informing his friends and those in-
terested in the fate of his vessel, of her impending de-
struction. We may be mistaken as to the name,
Foster.

A Massachusetts gentleman, in Baltimore lately
wrote that he had intended to send a fashionable hat
to his daughter, but was afraid to venture it on the
deck of the packet, and could not get it down the
hatchway!
Mrs. Clarissa Herlied died in Neville, about 30 miles
from this city, (Cincinnati,) on the 19th of April. Her
death was supposed to have been caused by fright. As

prudently wrapped himself in a white sheet, and came
into the house. Mrs. Her being in a delicate state of
health, the fright brought on an illness, from which
she never recovered.

The bones of an animal, calculated, when alive, to
have measured twenty-five feet around the body and
one hundred and thirty feet in length, were exhibiting
in New Orleans on the 1st of April. These bones
were discovered some time since in one of the prairies
near the mouth of the Mississippi. The cranial bone,
which is among the collection, weighs twelve hundred
pounds. They are justly considered a great national
curiosity. A gentleman at New Orleans has furnish-
ed the Editor of the Charleston Courier with a sci-
entific description of them. He says—"of the nature
or species of this monster we have yet to learn. It has
been conjectured that it was amphibious, perhaps of
crocodile species, and in this opinion I certainly con-
cur."

Important to Snuff-takers.—A provincial paper
says, that a gentleman in Devonshire has invented
what he calls a snuff pistol; it has two barrels, and
being applied to the nose, and touching a spring un-
derneath, with the fore finger, both nostrils are in-
stantly filled, and a sufficient quantity driven up the
head to last the whole day!!

MARRIED.
In this city, Mr. Henry F. McGee to Miss Sarah Ann S. Var-
ney; Mr. Jonathan Buttrick, of Concord, to Miss Caroline
Maidland James; Mr. James Stride to Mrs. Kezia Smith; Dr.
Joseph Seagrave, of Woodstock, Conn. to Miss Nancy, young-
est daughter of Capt. Elias Bacon, formerly of Wrentham.
In Springfield, Capt. George Gardner to Miss Lois Bliss.
In Brooklyn, Conn. Rev. Elizabeth H. Gragg only daugh-
ter of Miss Cecilia, daughter of the late Hon. Roger Wolcott Wil-
liams, of B. a direct descendant of the patriarch Roger Wil-
liams.

In Norfolk, Va. Lieut. Garret M. Pendergrast, of the U. S.
navy, to Miss Virginia L. Barron, fourth daughter of Com.
James B.

DIED.
In this city, Mrs. Sally B. wife of Dr. A. Thayer, aged 52;
Mrs. Elizabeth Fleet, aged 85; Mr. Joseph Tuttle, aged 40;
Mr. Obadiah Rich, aged 58; Mr. William Fairbank, aged 21;
Mr. Nathan Fisk, aged 56; Miss Harriet E. Pearson, of New-
buryport, aged 20; Mrs. Harriet Parsons, aged 23; Mr. Robert
Greenup, aged 21. Miss Elizabeth H. Gragg only daugh-
ter of Mr. Samuel G. aged 21; Mrs. Elizabeth W. Bancroft,
widow of the late Mr. William M. B. aged 39. Miss Hannah
Porter, aged 30; Mr. Stephen S. Sumner, aged 31; Mr. George
Adams, son of Capt. Elijah A. aged 29; Mr. John Robinson,
aged 30. In Charlestown, on Monday, Mrs. Lydia, wife of Mr. Oliver
S. Gordon, aged 26.

In Stoughton, June 10th, Miss Abigail Sargeant, aged 31.
In Canton, June 20th, Mr. Elijah Belcher, aged 27—a mem-
ber of the Methodist Episcopal Church.
In Sandwich, Mass. June 22d, after a long and distressing
illness, Dr. Benj. Bourne, aged 83.
In Charlestown, N. H. June 2d, David Pollard, aged 88.
In Paris, Tenn. Hon. Wm. G. Blount, formerly Secretary of
State of Tennessee, and a representative in Congress.
Drowned, in Tampa Bay, by the upsetting of a boat, Mid-
shipman Charles E. Wadsworth, of the U. S. sch. Shark
At Havana, Mr. John Berry, of Boston, seaman of ship Black
Warrior, of Salem.

In South Wales, Rear Admiral of the Red, Sir Charles Bick-
bane, late commander of the British East India station.

SHIP NEWS.
PORT OF BOSTON.
ARRIVALS AND CLEARANCES.

MONDAY, June 25.—Arrived, brig Cybele, Holmes, Ant-
werp; Chalcedony, King, do.; Comet, Reef, Hamburg; Ci-
pher, Winter, Elmston; Calm, Percival, Baltimore.
TUESDAY, June 26.—Arrived, ship Columbus, Tucker,
Constadt and Elmston; brig Dryade, Scott, Constadt and
Elmston; Congress, Sears, Genoa; ship Canard, Atkins,
Morse; Gazelle, Williams, Smyrna and Gibraltar; schs. Bil-
low, Barker, Halifax; Live Oak, Bertram, N. York; ship
Manila, Stings, do.; sch. Merrimack Packet, Symonds, Cape
Havilion.—Cleared, brig Statesman, Bray, Gibraltar and
London; Joseph Meades, Austin, Brazil and a market.
WEDNESDAY, June 27.—Arrived, ship Canard, Atkins,
Liverpool; brig Clio, Cox, Mobile; schs. Superior, Hopkins,
N. York; Dove, Follansbee, Philadelphia; schs.—Cleared,
brig Attentive, Somers, Gibraltar and a market; schs. Mohi-
can, Sparrow, N. York; Resper, Gibraltar, Baltimore.
THURSDAY, June 28.—Arrived, brig Washington, Spring-
er, N. Orleans and Balize; brig Franklin Wing, Philadel-
phia; schs. Packet Eliza, Baker, Charleston; Concord, Re-
dick, Philadelphia; sloop Peacock, Jennings, N. York.—
Cleared, brig Quincy, Baxter, Havana and Europe; Acorn,
House, Philadelphia; schs. Turk, Godfrey, N. York.
FRIDAY, June 29.—Arrived, sch. Mirror, Bassett, New
York; Char of Baxter, do.; sloop Mary, Hovey, Albany.—
Cleared, brig Beia, Allen, Alexandria; Osprey, Perkins, Ken-
nebunk; Clarissa Ann, Owen, City Point.

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July 1.

POETS' DEPARTMENT.

THE LAST JUDGMENT.

FROM POLLOA'S FORM—"THE COURSE OF TIME."

"In 'crowned glory bright, that morn the sun
Rose, visiting the earth with light and heat,
And joy; and seemed as full of youth, and strong
To mount the steep of heaven, as when the stars
Of morning saw to his first dawn, and night
Fled from his face; the spacious sky received
Him blushing as a bride, when on her looked
The bridegroom; and spread out beneath his eye
Earth smiled. Up to his warm embrace the dew,
That all night long had wept his absence, flew:
The herbs and flowers, their fragrant stores unlocked,
And gave the wanton breeze, that newly woke,
Revelled in sweets, and from its wings shook health,
A thousand grateful smells: the joyous woods
Dried in his beams their locks, with the drops
Of night: and all the sons of music sung
Their matin song: from arched bower, the thrush
Concerting with the lark that hymned on high:
On the green hill the flocks, and in the vale
The herds rejoiced: and light of heart the hind
Eyed amorously the milk-maid as she passed,
Not heedless, though she looked another way.

"No sign was there of change: all nature moved
In wonted harmony: men as they met
In morning salutation, praised the day,
And talked of common things: the husbandmen
Prepared the soil, and silver-tongued hope,
Promised another harvest: in the streets,
Each wishing to make profit of his neighbor,
Merchants assembling, spoke of trying times,
Of bankruptcies, and markets glutted full:
Or crowding to the beach, where to their ears,
The oath of foreign accent, and the noise
Of uncouth of trade's rough sons, made music sweet,
Elate with certain gain, beheld the bark,
Expected long, enriched with other climes,
Into the harbor safely steer; or saw,
Parting with many a weeping farewell sad,
And blessing uttered rude, and sacred pledge,
The rich laden carack, bound to distant shore;
And hopefully talked of her coming back
With richer freight: or sitting at the desk,
In calculation deep and intricate,
Of losses and profit balancing, relieved,
At intervals, the inkstone tank, with thought
Of future ease, retired in villa snug.
"With subtle look, amid his parchments sat
The lawyer, weaving his sophistries for court
To meet at mid-day."

"No sign of change appeared: to every man
That day seemed as the past. From noontide path
The sun looked gloriously on earth, and all
Her scenes of gaily folly smiled secure.
When suddenly, alas, fair earth! the sun
Was wrapt in darkness, and his beams returned
Up to the throne of God; and over all
The earth came night, moonless and starless night.
Nature stood still: the seas and rivers stood,
And all the winds: and every living thing.
The catarract, that like a giant wrath,
Rushed down impetuously, as seized, at once,
By sudden frost with all his hoary locks,
Stood still: and beasts of every kind stood still.
A deep and dreadful silence reigned alone!
Hope died in every breast: and on all men
Came fear and trembling: none to his neighbor spoke;
Husband thought not of wife; nor of her child:
The mother; nor friend of friend; nor foe of foe.
In horrible suspense all mortals stood;
And as they stood and listened, chariots were heard
Rolling in heaven: revealed in flaming fire,
The angel of God appeared in stature vast,
Blazing: and, lifting up his hand on high,
By Him that lives for ever, swore, that Time
Should be no more. Throughout, creation heard
And sighed: all rivers, lakes, and seas, and woods;
Desponding waste, and cultivated vale;
Wild cave, and ancient hill, and every rock
Sighed; earth, arched in her wonted path,
As ox struck by the lifted axle, when naught
Was feared, in all her entrails deeply groaned.
An universal crash was heard, as if
The ribs of nature broke, and all her dark
Foundations failed: and deadly paleness sat
On every face of man, and every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror held
All motionless, and fettered every tongue.
Again o'er all the nations silence fell;
And in the heavens, robed in excessive light,
That drove the thick of darkness far aside,
And walked with penetration keen through all
The abodes of men, an angel stood,
And blew the trumpet of God."

FOR ZION'S HERALD.

AFFLICTION SWEETENED.

I saw a dark, drear, heavy cloud
Around my Teacher hanging;
Methought it would her soul enshroud,
No light at all revealing.
It came—the heavy cloud came near,
Upon her head now breaking;
It poured upon my Teacher dear—
The stormy blast unfeeling.
And there no kind shelter nigh,
While yet the cloud is bending;
Its angry blast now roaring high,
In terror now descending.
I looked—I saw that face serene;
No feature seemed repining;
But calmness with its loveliest gleam
Appeared—my heart was melting.
But did my Teacher feel no fear?
I looked—no kindly offering
A friendly refuge did appear—
An arm was seen supporting.
The cloud was lying lying tongue;
Pure innocence was suffering;
When would the world be tired, and done,
Of feeling thus and slandering?
That kind support was Jesu's arm,
My Teacher then was leaning
Upon the Saviour's breast—what harm
Then could she think of fearing? EMILY.

MINISTERS' DEPARTMENT.

From the Plymouth (Eng.) Journal.

THE LATE DR. HAWKER.

Aware of his approaching end, urged by a wish to see once more his daughter (Mrs. Ball), who was confined by indisposition at Totness, he went to that town about a fortnight since, contrary to the advice of his medical friends; and he had not returned to Plymouth more than four or five hours, when the icy finger of death was laid upon him. On reaching Ivybridge, on his way home, feeling the tide of life ebbing fast, he exclaimed to those around him, "My time is drawing near—be quick—put on additional horses, or I shall not reach home alive!" Additional horses were, in accordance with his wish, put to the carriage; but af-

ter proceeding a short way at a rapid pace, his weakness increased so much that it was found impracticable to travel faster than a walk. On his arrival at his house, he partook of some refreshment, which partially recruited his strength. He then called his family around him, and having read and expounded to them the 2d chapter of the Epistle to the Ephesians, from the 5th to the 12th verse, he said, "I shall not be with you—I am leaving you—but God will still be with you!" He had scarcely uttered these words, when he leaned back in his chair, as if to slumber, and his spirit took its flight. He died without a sigh, and some time elapsed before those who stood around him were aware that he had ceased to be.

Doctor Hawker was a distinguished minister of the church of England, author of a Commentary on the Bible, Zion's Pilgrim, and many other religious works.

BISHOP RIDLEY.

Previous to the accession of the bloody Mary to the throne of England, Dr. Ridley, the Bishop of London, paid the princess a visit at her place of retirement in the country. Mary thanked him for his civility, and entered into conversation with him for about a quarter of an hour—she told him that she remembered him at court, and particularly mentioned a sermon of his before her father; and then leaving her chamber of presence, she dismissed him to dine with her officers. After dinner she sent for him again, when the Bishop informed her, that he not only came to pay her a visit, but also to offer to preach before her next Sabbath, if she would be pleased to permit him. On this she changed countenance, and after some minutes silence, said, "As for this matter I pray you, my Lord, make the answer to it." And upon the Bishop urging the matter, as a sense of conscience and duty, she at last told him that the doors of the parish church should be opened to him, where he might preach if he pleased, but neither herself nor any of her servants should hear him. "Madam, I trust you will not refuse God's word." "I cannot tell what you call God's word." "That is not God's word now which was God's word in my father's days." "God's word is the same at all times, but has been better understood at some times than at others." Mary enraged, replied, "You durst not, for your ears, have avouched that for God's word in my father's days, that you do now. As for your new books, I thank God, I never read any of them; I never did, and I never will." After using much harsh language, she took leave of the Bishop, with these words: "My Lord, for your civility in coming to see me, I thank you, but for your offering to preach before me, I thank you not a whit." This interview gave the Bishop a sorrowful prospect of what was to be expected, if ever the princess came to the throne. When she ascended the throne, Ridley went to do her homage, and to submit himself to her clemency. He was immediately sent to the Tower, and after three months imprisonment was removed to Oxford, and condemned for heresy. During the two weeks between his condemnation and death, the priests used every means in their power to gain him over to their cause; but he was deaf to their remonstrances, and was not to be shaken from the principles he had adopted. When the day of his death arrived, he was calm and intrepid. He called it his wedding day; and having invited some friends, he supped the preceding evening with great cheerfulness. One of his friends proposed to sit up with him, but he declined, saying, that by God's help he hoped to sleep as quietly as ever he had done. On the morning he dressed himself in his episcopal habit, and walked to the place of execution between the mayor and one of the aldermen; and seeing Latimer approach, ran to meet him, embraced him, and exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." At the stake he knelt down and embraced it. Both he and Latimer prayed, and both suffered the most cruel death with the greatest courage.

PARENTS' DEPARTMENT.

THE INTEMPERATE HUSBAND.

From Mr. Charles Sprague's Address before the Massachusetts Society for suppressing Intemperance.

The common calamities of life may be endured.—Poverty, sickness, and even death may be met—but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfill, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted.

It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent, suffering, devoted woman, here bends to her direct affliction. The measure of her woe is, in truth, full, whose husband is a drunkard. Who shall protect her when he is her insulter, her oppressor? What shall delight her, when he shrinks from the sight of his face, and trembles at the sound of his voice? The hearth is indeed dark, that he has made desolate. There, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only bring from her by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring that he drank at in the morning, the joys of other days come over her, as if only to mock her parched and weary spirit. She recalls the fond lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new-born children—and she asks if this can really be him; this sunken being, who has now nothing for her but the sordid disgusting brutality—nothing for those abashed and trembling children, but the sordid disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time "the cold lips of her dead husband, and lay his body for ever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and his holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the woe that the wife feels is more dreadful than death,—that she mourns over, as worse than widowhood!

LADIES' DEPARTMENT.

THE INTEMPERATE FEMALE.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unlovely rites—the sacrificer and the sacrifice? O, we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—And it is well—but shall we not also save the lovely ones of our own household, from im-

molating on this foul altar, not only the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at naught the holy engagements for which he created her. Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows?—These are indeed the wife's delights—but they are not hers. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice?—These, in whose own bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against temptation?—She, who is herself temptation's fettered slave? These are truly the mother's labors—but they are not hers. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart, that dies only with its prey—the worm, Intemperance.—Sprague's Address.

THE BROKEN HEART.

She sank by slow degrees away
As gentle flow'ers droop and die,
When severed from the parent spray;
But yet within her faded eye
There was expression, calm, though high
So much of heaven with earth was mixed;
That as she yielded up her breath,
Death seem'd to have no triumph there,
For, oh! she triumph'd o'er death.
She fell, as falls the lonely dove,
When sever'd from its beauteous mate,
Yet thinking more of him whose love
Had made her own heart desolate,
Than of her own bright visions cross'd,
All for which life is valued, lost.
She sank by slow degrees away,
So calmly from her sorrows borne,
'Twas like the opening blush of day,
So softly spread—ye scarce can say,
Which is the twilight, which the morn.

MARRIAGE CEREMONY.

To see two rational beings in the glow of youth and hope, which invest life with the halo of happiness, appear together, and joyfully acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of the solemn vows—to think of the endearing union, the important consequences, the final separation, the smile that kindles to ecstasy at their union must length be quenched in the tears of mourning!—but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in union. This is the most interesting spectacle that social life exhibits.

A WORD TO FEMALES.

It is not the smiles of a pretty face, nor the tint of complexion, nor the beauty and symmetry of person, nor yet the costly robes and decorations that compose thy artificial beauty;—no—nor that enchanting glance, which thou dar'st with such lustre on the man thou deignest worthy thy affection.—It is thy pleasing deportment—thy chaste conversation—thy sensibility and the purity of thy thoughts—thy affable and open disposition—thy sympathising with those in adversity—comforting the afflicted—relieving the distressed—and above all, that humility of soul, that unfeigned and perfect regard of the precepts of Christianity. These virtues constitute thy loveliness. Adorned but with those of nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments of thy body but in the reflection of the rectitude and serenity of a well spent life that soars above the transient vanities of this world. And when thy days are ended here upon earth, thy happy spirit shall waft to the regions of eternal bliss.

YOUTHS' DEPARTMENT.

FOR ZION'S HERALD.

MR. EDITOR,—As you had the goodness to publish a letter which I wrote to my little child some time since, I take the liberty to send you another, which you may dispose of as you think proper. PATERNUS.

A FATHER'S SECOND LETTER TO HIS INFANT SON.

I have again taken up my pen to address you, for I feel that parental affection is as strong as ever in my bosom. Your eternal welfare is the object of my earnest desire; although I should be glad to have you comfortably provided for in this life. Most willingly would I deny myself of the luxuries and some of the conveniences of life, that I might bequeath a little property to my dear child. But it is not certain that with the utmost frugality I shall accomplish this: I am a travelling preacher, and the cause of God and the claims of benevolence will perhaps require all the money I shall have to spare. When you have come to years of maturity do not blame your father because he did not engage in a more lucrative occupation. "What is a man profited if he gain the whole world and lose his own soul?" He who sent me to preach the gospel, I trust, will provide for you and make you happy if you love and serve him. A good man who had passed from youth to manhood and old age, declared that he had never seen the righteous forsaken, nor his posterity in want of bread. Should you ever, when struggling with poverty and adversity, be tempted to wish that I had pursued a different course, strive to console yourself with the idea that it was for the cause of God that I embraced poverty and reproach.

Could I leave you in the possession of millions of money, yet if you remained destitute of the pearl of great price, what hope could I have of meeting you in heaven? In the former letter which I wrote I alluded to the probability that you might be left to the care of your mother alone; but ah, how many infants have lost both father and mother since I wrote that letter! A few weeks, yea, a few days more may place you in the same situation. O my God, let thy tender care be over my orphan child.

Should this lot be yours, my child, you will doubtless be placed under the care of some person, and I hope it will be a person of piety and wisdom. Strive to be obedient and attentive to his commands and show him, if you please, the following lines.

"My friend, whoever you be that may have the care of my son, I entreat you to bring him up in the fear and service of the Lord. Pray for him—pray with him, and set a holy example before him. Teach him to be industrious and temperate, and O, labor for the welfare of his precious soul! His precious soul! who can tell its worth. Ah! perhaps I may be permitted to thank you for your kindness to my son when I meet you in a better world. It will be out of my power to reward you for your labor of love; but O, sir, will it not be a sufficient compensation to you, if you behold him walking in the narrow path, and peradventure you may see the fruit of your labors in his triumph over the king of terrors. O what a rich reward! Should your children be deprived by death of their parents, I hope God will grant them the privilege of having kind friends to train them up in the way they should go."

My dear child, beware of bad company. "If sinners entice thee to sin consent thou not." You will probably meet with wicked young persons who would fain persuade you to run in the paths of dissipation; but remember those paths lead down to hell. Gay associates may charm the mind for a time, but the re-

membrance of them will yield no satisfaction in a dying hour: their company will not be desirable in the world to come. Go to the house of prayer with the saints; listen to their admonitions and pray that their God would become your God.

Seek after useful knowledge as for hid treasure; dig for it as for precious gold; but when you have attained a measure of it, let not pride arise within your heart, for how little do we know in comparison of what others know, and how little do they know in comparison of what is yet unknown. But useful knowledge though it gives no just occasion for pride, may be a source of much satisfaction and a means of usefulness. O strive to be holy and useful. Do not live in vain. But should you live in sin all your days, it will be in vain—yea, worse than in vain: for your example and influence may encourage others in sin. O, shall my son not only go to ruin, but draw others down to the same dreadful place. Do not, I entreat you, do not make your bed in hell, nor lie down in everlasting burnings. You were created to "glorify God and enjoy him for ever." Why will you forego the prospect of eternal life for any thing this "short-enduring world can give?" Slight not the loving Saviour who suffered for you: treat not his ordinances, nor his word, nor his people with contempt, lest in the great day he should "laugh at your calamity and mock when your fear cometh."

I know not how to lay down my pen, for my heart is full. While I write, you sit by my side in cheerful quietness, unconscious of what I am doing, but perhaps when the eye that now looks upon you is closed in death, and the hand that now traces these lines is mouldering in the dust, you may read them with attention, possibly with profit.

God of my fathers, bless my child; guide him in the highway of holiness; suffer not the charms of the world, nor the desires of the flesh, nor the machinations of the evil one to ruin his precious soul; enable the ministers of the gospel to labor faithfully with him and by persuasive arguments to urge him into the fold of Christ. Give him grace to accept the offers of life, and make him a burning and shining light. O grant him wisdom to win souls unto Thee. May his soul be filled with the Holy Ghost, sanctified wholly to God and prepared for a blissful immortality. And O, may the father, mother, and son meet in the upper world and "sit down with Abraham, Isaac, and Jacob in the kingdom of heaven."

PATERNUS.

SAILORS' DEPARTMENT.

From the New York Observer.

BETHEL RECORDS IN NEW YORK.

June 4, 1827.—It has given us much satisfaction to see so many seamen at our Bethel meetings, who have lately arrived in the Frigate United States, after being from their native country more than three years.—To appearance some are going on in the broad road to ruin; yet a goodly number, through the influences of the Holy Spirit, appear to be anxious for their soul's salvation.

Profanity and intemperance are less prevalent among seamen here than they have been for many years. This might be safely inferred from their more general attention to the reading of Bibles and Tracts, and going to the mariners' church and Bethel meetings.—We are encouraged to hope that the Spirit of the Lord is teaching many the way of salvation; and he has promised that when he begins a work of grace in the heart, he "will perform it until the day of Jesus Christ."

It is evident to all who are acquainted with the characters of mariners, that they are not likely to be profited by sermons, prayers and conversions, unless adapted to their peculiar circumstances and condition. The Bethel Union was established for this purpose;—and thereby many mariners are induced to come within the hearing of the gospel.

Near the close of one of our meetings at the commencement of last month, a seaman rose for the first time, and said, "I have for a long time been careless and inattentive to the wonders of the Lord on the trackless ocean: my heart has been hard, my language profane, and my conduct profligate. I know from experience the disadvantages which seamen in general are under, with respect to the salvation of their precious souls. They pass the greatest part of their lives on the sea; they receive but little pious instruction; and hence, are often hurried on in habits of wickedness, till they land in a miserable eternity. The Lord has opened my eyes to see my wretched situation:—I hope he will have the same mercy on all my dear shipmates."

On the 15th of May we closed our Bethel meetings on shore, and have since held them on board of vessels, where the Bethel flag is aloft through the day, and the lantern in the evening. We commenced on board the ship Saluda, capt. Jennings. At 8 P. M. she was filled with seamen and landsmen, when the meeting was opened with praise and prayer to Almighty God, that he would visit us with his divine presence. The Holy Spirit seemed to be present with many individuals, some of whom never attended our meetings before. One rose and said, "I cannot be silent—I must say a few words. Your Bethel lantern aloft has brought me here; and what my eyes have seen, has operated wonderfully upon my heart. I rejoice in your exertions for the salvation of seamen.—Well may you labor in these glorious efforts for those who traverse the ocean. The very appearance of such an assembly on the deck of this ship, is sufficient of itself to inspire devotional feelings. Although I live in the country, and was never at one of your meetings before, I have seen, by publication, many very interesting scenes that have been witnessed at your Bethel meetings, from which sailors have retired with increasing resolutions to serve God and do all they can for his glory, in whatever part of the world their lot may be cast." He then offered a prayer for seamen.

A minister of the gospel, after exhorting the audience in general, addressed himself particularly to seamen; as he had often been on the ocean, and knew every thing connected with a mariner's life. "My dear seafaring brethren," said he, "the Lord is the sole commander of the sea;—the winds and dangers to which you are exposed do not rise by chance, but have their commission from God. On that seaman would put all their hope and confidence in the Lord, when on the ocean elsewhere; for guilt cannot flee from God, wherever you go. Your lives are your voyages; eternity is your port: if you get in safe, you make a rich voyage; if not, you are lost for ever. I hope that every mariner will see eternity before him, and see the danger of not getting safe into the port of glory." He then prayed that the Lord would visit with his Holy Spirit, all seamen throughout the globe.

What a sailor said, was deeply interesting to all present. He confessed what a wicked fellow he had been, and how the Lord had affected his heart by his Holy Spirit when on the ocean. He then addressed his shipmates in language like the following: "The salvation of our souls is the great object for which we came into the world. We seamen were not made to be so foolish and thoughtless as we are, for we have much serious business to attend to in our voyages. If we neglect our souls, we neglect our safe return. We must shortly give an account to God, of the souls which he has committed to our care:—an eternity of happiness or misery is depending. Wherever we are when we go to sea, we carry immortal souls with us; and whatever is lost, even the ship we are in, may we be prepared to have our souls saved."

To appearance, these meetings have, during the month of May, been productive of great good to many seamen; so that they could not think of going to sea without a Bible; and many prayers have been offered up to Almighty God, that he will save them from storms, tempests and calamities; especially from sin and temptation; and at last bring them safe to the haven of eternal rest.

C. PRINCE.

OBITUARY.

MISS ESTHER TUCKER.

We extract a brief obituary of this amiable lady from the annual report of Mr. J. W. Ingraham, superintendent of Christ Church Sunday School in Boston.

Our last report mentioned that three of our former teachers had been taken from us by death; and we have now to perform the melancholy duty of adding to the list of our departed associates the name of Miss Esther Tucker, to whose zealous labors our school is much indebted. She died at Vergennes, Vt. on the 18th of January last, of a complaint under which she had lingered for several years.

The superintendent hopes he shall be pardoned for adding a few additional remarks respecting our lamented friend; indeed, he knows it will be expected, by those members of the society who were acquainted with her labors of love, that he should not content himself with a bare notice of her early removal.

Miss T. was the fifth female teacher who entered the school after its organization, having joined us on the 31st of May, 1818. She continued faithfully and zealously to discharge the duties of a teacher, for more than five years, when she was obliged to retire on account of ill health. On a partial recovery, she again resumed her station among us, till she was obliged, by the disease which terminated her existence, to retire a second time from a work in which she took so much delight, and in which her heart seemed to be so deeply engaged.

When she entered this school, she was not a communicant, nor had she any very serious thoughts on the subject of religion. She was satisfied, however, that she might be useful in some way, and was desirous of employing the talents which God had given her in such a manner as should be most for the benefit of her fellow creatures. She did not hide her talents, but was desirous of employing them in the service of her Giver. Would to God she were imitated, in this desire, by all to whom He has given even but one talent.

So true it is, however, that "he that watereth shall be watered also himself;" that we need not be surprised that the instructions she communicated to the children committed to her care, should have returned back upon and blessed herself. After she had been rather more than a year in the school, she felt the importance of the subject of religion, and was led, by her own instructions to others, to seek the things that belonged to her peace, and to inquire what she should do to be saved. In a short time, through the blessing of God upon the preaching and conversation of her beloved pastor, she became convinced of the duty of publicly taking upon herself the vows of her baptismal covenant, and commemorating the dying love of her Saviour in the holy eucharist. After this, she became even more zealously engaged in the school than before; and when it became necessary for her to quit her station on account of ill health, she said it caused her more regret than even her sickness. Her interest in the school did not cease till her death, though she had resided in Vermont for three years previously to that event.

At a meeting of the teachers, held after the news of her death had been received, the following resolution, reported by a committee appointed for that purpose, was unanimously adopted.

Resolved, That the teachers of Christ Church Sunday School cherish an affectionate and respectful regard for the memory of Miss Esther Tucker, who, for several years, shared in the labors, and, by her faithful services and exemplary conduct, contributed to the prosperity of this institution; and it is their earnest desire and fervent prayer, that the recollection of her virtues and of her early removal, may stimulate them to increasing zeal and fidelity in the cause of their divine Master, and especially in feeding the lambs of His flock."

THE GATHERER.

COWPER THE POET.

The person and mind of Cowper seem to have been furnished with equal kindness by nature, and it may be questioned if she ever bestowed on any man with a fonder prodigality, all the requisites to conciliate affection, and to inspire respect. At his 63d year time had injured his countenance but little. His features at that period of life expressed all the powers of his mind and all the sensibility of his heart. He was of a middle stature, rather strong than delicate in the form of his limbs; the color of his hair was of a light brown, that of his eyes a bluish gray, and his complexion ruddy. In his dress he was neat, but not finical; in his diet temperate, but not dainty.

He had an air of pensive reserve in his deportment, and his extreme shyness sometimes produced in his manners, an indescribable mixture of awkwardness and dignity; but no being could be more truly graceful, amusing and instructive than he was, when in good health. Towards women, in particular, his behavior and conversation were delicate and fascinating in the highest degree.

Nature had given him a warm constitution, and had been prosperous in early life, it is probable that he might have enjoyed a more uniform and happy tenor of health. Thwarted in love, the native fire of his temperament turned impetuously into the kindred channel of devotion. The smothered flames of desire uniting with the vapors of constitutional melancholy, and the fervency of religious zeal produced altogether that irregularity of corporeal sensation and of mental health, which gave such extraordinary vicissitudes of splendor and of darkness to his moral career, and made him at times an idol of the purest admiration, and at times an object of the sincerest pity.

As a sufferer, indeed, no man could be more entitled to compassion, for no man was ever more truly compassionate to the sufferings of others. It was that rare portion of benevolent sensibility in his nature which endeared him to persons of all ranks, who had opportunity of observing him in private life. He was beloved and revered with a sort of idolatry in his family; not from any romantic ideas of his magical powers as a poet, but from that evangelical gentleness of manners, and purity of conduct, which illuminated the shade of his sequestered life.

His voice conspired with his features to announce to all who saw and heard him the extreme sensibility of his heart; and in reading aloud he furnished the chief delight of those social, enchanting winter evenings, which he has described so happily in the fourth book of the Task.

Secluded from the world, as he had long been, he retained in advanced life uncommon talents for conversation; and his conversation was distinguished by mild and benevolent pleasantry, by delicate humor peculiar to himself, or by a higher tone of superior good sense, and those united charms of a cultivated mind, which he has himself very happily described in drawing the colloquial character of a venerable divine.

THREE MATERIAL THINGS.

Dr. Johnson said, that in sickness there were three things that were material; the physician, the disease, and the patient; that if any two of these joined they got the victory; for, said the doctor, "No Hercules quidem contra duos." If the physician and patient join, then down goes the disease, and the patient recovers. If the physician and disease join, that is a strong disease; for the physician mistaking the cure, down goes the patient. If the patient and disease join, then down goes the physician, for he is discredited.

The happiness of the married life depends on a power of making small sacrifices with readiness and cheerfulness. Few persons are ever called upon to make great sacrifices, or to confer great favors; but affection is kept alive and happiness secured, by keeping up a constant warfare against little selfishness.

C. PRINCE.



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FOR ZION'S

ENVY.

Charity envieth not.—1 Cor. xiii. Envy is a disposition of those with who holding the prosperity of those with who valuing; and displeasure of seeing another of any good we may want, or desire. T. no it may be called, the philanthropist who one of the blackest in the human heart ought to be condemned for defending his selfish displeasure against a malicious man who conceives ill will at another's success because he is more prosperous than ourselves a disposition not calculated to give us, but is allied to the rancor of an evil eye. There are few in the world who have not another discovered something of this nature within them; a kind of lurking uneasiness when they behold others enjoying more than their lot, of some advantages which they thought themselves entitled to possess